Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANEOUS EXTRACTS.

The following extracts from a Sermon by Rev. JOSEPH HUTTON, of Leeds in England, seem to us well adapted to rectify the views of those who pretend, as some do, that the belief of the Unitarian doctrine procee ds from a wish to detract from the merits and to deprecate the true dignity of the Son of God.

Amongst the many accusations which, to the great disgrace of their common profession, Christians of differing sects have been in the habit of heaping upon each other, none, I hope and believe, is more entirely groundless and unjust than that which ascribes to the maintainers of the strict personal unity of the Deity, a wish to degrade the character of the Son of God, and to depreciate the value of that salvation which he was sent into the world to bestow upon our frail and sinful race. There is not a single assignable motive which could possibly induce such a wish. What that character is in which the messenger of the Most High has really appeared, and what the true import of his message, it is equally the interest of all to ascertain; and to pay him honour due is a duty, which all owe alike to him that sent him.

Wilfully to offer the slightest indignity to the person of the ambassador, every one must know, is to offend the king. Wilfully to degrade the Son is to offer a direct insult to the Father. Where is the sect or society, I will not say of Christians, but of reasonable beings, that could be guilty of such gratuitous wickedness and folly —of rebellion against heaven, without even the chance of a miserable recompense on earth? That such an accusation should be merited by any seems to us impossible. That it should have been preferred against any is a lamentable proof of the force of prejudice and passion, even when opposed to the clearest dictates of the understanding and the best feelings of the heart. No, my Christian friends, whatever our opinions are, or whatever may be thought of them, our object, I trust, is good—our intentions, at least, are holy and pure: they are the same which we gladly ascribe to our fellow Christians, and believe to actuate every serious and conscientious member of every opposing sect. We follow after truth. The desire of our hearts is to know the only true God, and Jesus Christ whom he hath sent; to seek the Lord, in whom we live, and move, and have our being, if haply we may feel after him and find him; and to honour the Son in like manner, though we honestly think, we dare not, in the same degree as we honour the Father.

To detract from the dignity of him whom we call Lord and Master—to lessen him in the eyes of the world who loved us with perfect love, and laid down his life for us, a spotless and a willing sacrifice—to undervalue the great salvation that brings light and life, and immortality to the remotest and darkest corners of the earth—to trample under foot the Son of God, and to count the blood of Jesus, which sealed the covenant, an unholy thing—far be such guilt and such ingratitude from our hearts. Firmly, yet temperately, we deny the imputation, and are ready, I trust, every one of us, to appeal, with humble confidence, for the sincerity and truth of that denial, to the God whom we adore, and to the Saviour whom, though we do not worship as God, we revere and love as the Son of God, and for the wealth of worlds would not wrong. If we refuse to Jesus the titles and honours of Deity, it is not because we do not love; it is not because we do not venerate him; for we do love him, as under God our dearest and best friend, as our Saviour that died for us; and we do venerate him as that beloved Son of God in whom the Father was well pleased, and solemnly declared that he was so: but it is because we dare not offer to Jesus homage, which, if we understand him aright, he has forbidden us to offer, and has declared that he will reject—we dare not call him God who claims only to be the Son of God, and who, in our sincere and deliberate opinion, would refuse to accept a higher title.

But our views, say those who differ from us, are erroneous, our scruples groundless, and our interpretations of scripture wrong. Suppose it were so—grant for a moment that we have been mistaken—What then? Are we therefore enemies to Christ and his cross? Because we have erred, must it therefore follow that we have wilfully and wickedly erred? Such may be the opinion of some well-meaning followers of Christ; but not such, I am persuaded, would be the decision of the great Master himself. Even whilst he corrected our errors, he would approve our adherence to the dictates of conscience; and would forgive our scruples and our heresies, how weak and ignorant soever, provided they were serious and sincere. Were it true that beneath the disguise of the servant and the son we had failed to discover the latent Deity, he would nevertheless pardon us if he found, that though his nearer presence was unperceived, that Deity was always loved and reverenced by us, and these feelings testified by the honourable reception of his supposed ambassador, and prompt attention to his will as soon as known.

Were a mighty monarch to assume the character of one of his own servants, and to travel in disguise to some distant corner of his kingdom, would he, I pray you, mark those of his subjects as rebellious and disloyal, who, though they deemed him far remote, nor dreamed of his presence with them, should yet speak of him with warm affection and unfeigned respect, and receive his will as law? Would he record it as a crime inexpiable if, through ignorance, they could not discover the person of the real monarch in that of the apparent servant? Would he denounce vengeance against them because they did not render to the supposed messenger of majesty the homage due only to majesty itself? Would he not, on the contrary, be pleased to find that their loyalty had taught them to make a scrupulous distinction; to honour the servants of the king as such, but to reserve for the monarch himself, with watchful care and true allegiance, those higher honours which the monarch only has a right to claim? Assuredly it would be so, nor should we, for the case is exactly parallel, have the least ground to apprehend our Saviour's displeasure, even on the supposition that our sentiments were erroneous, and our conceptions of his person and dignity inadequate and defective.

Let us only be convinced, my brethren, on good grounds, that we love the Lord Jesus Christ in sincerity—let the test of that sincerity be our active and cheerful obedience to his will, our piety, our benevolence, our self-government, a conversation in short becoming the gospel of Christ—and be assured, our reverend master will not count us enemies, though in that great day when truth alone shall stand, and all the vanities of human opinion shall shrink and disappear before the eye of the Omniscient, as dew drops before the sun; though in that day, I say it should be found that our peculiar opinions also have been of the number of these vanities. Let us thus act—and the countenance whose light will purge our sins, and disperse our errors, and enlighten our darkness, will beam a look of love and mercy upon us: our fearful trembling souls shall be enlightened and purified, but fear not brethren—they shall live.

That which I hope and believe for myself, I hope and believe for all my Christian brethren, even for those who differ most widely from me. I deem them in error certainly, in gross error, in error which it is of material importance to the interests of Christianity and the Christian world to remove; but I do not therefore doubt they safety; I do not question their final acceptance with the Father—God forbid—I know, and my heart would be narrow indeed if I did not rejoice to know, that there are many burning and shining lights amongst them—many who are well prepared to meet the bridegroom—who are watching for the cry, "Behold he cometh"—whose lamps, ready trimmed, send up a bright and cheerful blaze—of whose oil it would be well if we could borrow. They may be in error; but what then? They are in charity—the love of God and man dwelleth richly in them—the law of Jesus is written on their hearts. God forbid that I should presume to try, by my petty scales of orthodoxy or heresy, call them which you please, those who have been weighed in the balance of the sanctuary, and not found wanting. A heart right with God, a conduct and a conscience void of offence, an unfeigned and active love of the Father, and of the brethren, these will far outweigh our minor errors of sentiment—these are the pure and solid gold, compared with which, a creed or a confession, whether mine or yours, is but a feather in the scale.

Let me quote, on this subject, the words of a late distinguished ornament of the established church, words which in my humble opinion, ought to find a responsive echo in the heart of every real Christian, "It is difficult," says Bishop Watson, in the admirable preface to his collection of theological tracts, "for any man entirely to divest himself of prejudice, but he may surely take care that it be not accompanied with an uncharitable propensity to stigmatize with reproachful appellations, those who cannot measure the rectitude of the Divine dispensations by his rule. nor seek their way by insisting on the path, which he, in his overweening wisdom, has arrogantly prescribed as the only one which can lead men thither. If different men, in carefully and conscientiously examining the scriptures, should arrive at different conclusions, even on points of the last importance; we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error. "We trust," he adds, with a generous candour which it grieves me to call singular, "that he will pardon the Unitarian if he be in error, because he has fallen into it from the dread of becoming an idolater, of giving that glory to another, which he conceives to be due to God alone. If the worshipper of Jesus Christ be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be revealed concerning the nature of the Son, or commanded concerning the honour to be given him. Both are actuated by the same principle—the fear of God; and though that principle impels them into different roads, it is our hope and belief, that if they add to their faith charity, they will meet in heaven." Beautiful and truly evangelic conclusion! yes, my friends, this is the gospel which we have preached unto you, and which we trust that you have believed. [*To be concluded on the next page.*]

Let no man *condemn* another, for such things, as he desires God would *pardon* in himself.

What has not Reason in it, or for it, if held out for Religion, is man's *Superstition*; it is not religion of God's making.

RELIGIOUS INTELLIGENCE.

From the Missionary Herald.

PALESTINE MISSION.

(*Continued from p. 29.*)

Description of Haivali.

Saturday, Nov. 4. At an early hour Martino went to the Russian consul, with a letter given us by the Russian consul in Smyrna; and he immediately sent his janizary to conduct us to his house. There we found a room ready for us, and every necessary comfort generously offered. Such hospitality is welcome, indeed, after the fatigue of our journey.

At 1 o'clock the consul accompanied us to the college. The two principal instructors are Gregory and Theophilus, to whom we had a letter from Professor Bambas. They received us very affectionately. The college in its present form, was established about 20 years ago; it had previously existed, however, for a long time, on a smaller scale. Benjamin, who is now in Smyrna, was, for a long time, at the head of it. There are now four Professors; and about 20 of the older scholars assist in teaching the younger classes. The whole number of students is 300; of whom not above 100 belong to Haivali. About 70 are ecclesiastics. This circumstance is peculiarly auspicious, the Greek priests, as a body, being extremely ignorant; yet almost all the schools in the country are under their instruction. The course of study seems, from the account given us, to be about the same as in Scio. The library contains between one and two thousand volumes. The college building forms a large square, (inclosing a garden, which the students cultivate,) and contains a library room, a philosophical laboratory, lecture rooms, apartments for the instructors, and a great number of smaller rooms for the students. The establishment is supported by the Greek community. No pupil pays any thing for his room, or his tuition.

Lord's Day, Nov. 5. At 9 two students from the college called on us. To one of them, the only person we can hear of in town, who reads English, we gave an English Bible. He expressed a great desire to obtain the whole Bible in Greek. At 10, the Rev. Mr. Young, an English traveller, called on us; and soon after a Greek Archimandrite from Jerusalem, who now resides here. An Archimandrite is an officer in the church, above the common priests, but below the Bishops.

In the afternoon, went out to distribute tracts among the priests. Every church has some small apartment adjoining it, in which the clergy live. Went to eight churches and distributed tracts among all the priests. Found one of the principal priests engaged with a layman, in the settlement of an account respecting oil and olives, which had been sold for him. Had to wait half an hour before we could get an opportunity to speak with him about tracts. This shows how the Sabbath is observed in this country.

In the evening, Gregory and Theophilus came to see us. Had a long and agreeable conversation about Bible Societies, schools, and religion.

Monday, Nov. 6. Went with the consul to see Paesios, the Bishop of this district. His diocese includes Pergamos, Haivali and the surrounding country. He is under the Archbishop of Ephesus. We gave him a Testament and some tracts, and received from him a letter of introduction to his agent in Pergamos.

Haivali is situated on the sea shore, opposite the island Musconisi, which lies between the town and north part of Mytilene. The Turkish name is Haivali; the Greek name Kidonia; both signifying quinces. Why these names were given we do not know, as the place produces very few quinces. Olives and oil are its principal productions. The streets are narrow and very dirty, and the houses mean. You see no elegance, and very little neatness. The Bishop, the Consul, and the Professors, united in stating the population at 20,000 souls, all Greeks. This estimate seemed to us very high.

At 2 o'clock set out for Pergamos, and at half past six reached the khan where we dined on Friday. We had left some tracts here, and the landlord inquired about them. It seemed to him a new and wonderful thing, that men should go about, giving away books for nothing.

Tuesday, Nov. 7. Left a few tracts with our landlord to be given to such as wish for them, and are able to read. Left the khan at half past seven, and at 2 reached Pergamos, now called Bergamo. Our road from Haivali has been generally level; the land verdant; several flocks of cattle and sheep in sight; 2 or 3 very small villages by the way; and a few scattered houses. We put up at a public khan. The Bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

Went first to see the ruins of an old monastery. The walls are still standing, as high as a four story house, and perhaps 150 feet long. In it there are now several Turkish huts. In passing through the town, we found two ancient Greek inscriptions, which we copied. Passed an immensely large building, formerly a Christian church, now a Turkish mosque. This is *said* to be the church, in which the disciples met, to whom St. John wrote.

Wednesday, Nov. 8. Went up to the old castle, north of the town. Vast walls are still standing composed principally of granite, with some fine pillars of marble. The castle includes 5 or 6 acres of ground, and about half way down the hill is a wall, which includes several times as much. Within the castle are large subterranean reservoirs, which used to serve for water and provisions. Most of the walls are evidently not very ancient, and are said to be the work of the Genoese. The foundations, and a part of the wall, seem more ancient; and are said, perhaps with truth, to be the work of the ancient Greeks. Noticed several Corinthian capitals, and copied one Greek inscription. The castle furnishes a good view of the city. North and west of it are verdant, mountainous pastures; south and east a fertile plain. Nine or ten minarets speak the power of the false prophet.

Returned from the castle, and went to the site of an ancient theatre, west of the town. It is a semicircular cavity, in the side of a hill. The semicircle measures about 600 feet. Massy walls of granite are yet standing.

Went next to the amphitheatre. It is a deep circular valley, formerly no doubt filled with rows of seats rising one above another to enable the spectators to witness the fighting of beasts, or the destruction of men, on the arena, at the bottom of it.

Passed by what is said to be the tomb of Antipas near the old monastery. See Rev. ii. 13. We next visited a building, which is called the temple of Esculapius. It is a lofty vaulted dome, the inside about 40 feet in diameter; the granite wall about 8 feet thick.

There is in Pergamos one synagogue, one Greek and one Armenian church. At the Greek church we found a school of 20 boys taught by a priest. Gave one tract to each boy, and several to the master, which were received, as our tracts usually are, with many expressions of gratitude. The master then went with us to visit the other priests. We showed them, in the Romaic Testament, the address to the church in Pergamos, which one of them read. We then gave them a Testament, and a number of tracts. Visited three other schools, and supplied them with tracts. One contained 25 scholars, another 20, and the third a smaller number. Gave one of the teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings and bought two Testaments.

The population of Pergamos is said to be about 15,000; viz. 1,500 Greeks, 2 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any we have before seen in Asia.

As we are about to leave town, a man to whom we had a letter from Smyrna, brought us three fowls for our journey, and a letter of introduction to Immanuel, a friend of his, 3 hours on our way to Thyatira.

[*To be continued.*]

HUMAN SACRIFICES OFFERED TO THE GANGES.

The sacrifices offered to the Ganges by the natives of India are of two descriptions; viz. aged persons of both sexes, and children. The first offer themselves; the latter are offered by their parents. The fixed periods for these sacrifices are at the full moons in November and January. The place where the offerings are made is held sacred, and called "*the place of sacrifice.*" The custom of sacrificing children results from superstitious vows made by parents. When apprehensive that they shall have no children they promise that if five should be granted them, the fifth shall be devoted to the Ganges.

In 1801 some Europeans witnessed these sacrifices, at which they supposed 3000 natives were present. They saw *eleven* men, women, and boys, thus destroyed. One boy of about 12 years of age made his escape the first time he was cast into the river by swimming; but he was again seized by his own parents and committed to destruction. One of the Europeans asked a Fakeer why so many were cast into the river. He answered, that the head Fakeer had ordered it for the *prosperity of their respective families.*

In 1812 the British Government in India gave a check to the practice of sacrificing children, by a law, which rendered those who aided in forcing any individual to become a victim to this superstition, liable to punishment as murderers. But the custom for aged people voluntarily to sacrifice themselves, was held so sacred by the Hindoos—had been of so great antiquity, and was thought to be so important in relation to their future happiness, that the government forbore to pass any law to prevent the continuance of the custom. The government found on examination, that the sacrifice of children was not enjoined by their sacred books, and that the voluntary sacrifice of the aged was sanctioned in these books; they therefore abolished the one and not the other. If the other shall ever be abolished, it will probably be done by the influence of the gospel.—*Evan. Mag. p.* 423.

Are we amazed at the stupidity of the Hindoos? —Why so quick-sighted to see the faults of heathens, and so blind to our own? Is it a greater evil to offer *ten* human beings in sacrifice to the river Ganges, than to offer *ten thousand* to intoxicating liquors and the idols *ambition*, *revenge*, and *false principles of honor?* Let us first cast the beam out of our own eye, abandon our own wicked customs, and then do all we can to reform others.—*Chr. Dis.*

Extract from Mr. Hutton's Sermon.

[Concluded.]

It is possible, indeed, that I, and those who think with me, notwithstanding our firm conviction to the contrary, may yet be wrong, if not on all points, at least on some. To the credit of sincerity we lay strong claim—a claim which we think no one has a right to question without proof: but to infallibility we make no pretension. We do not therefore refuse, but on the contrary, invite the most impartial and rigid scrutiny into our opinions, and the grounds of them. If you think that we are wrong, we only say, prove that we are so, and we shall be happy to relinquish our errors; nor will any false shame, we trust, forbid us to acknowledge them frankly, and to thank you cordially for having pointed them out.

Be it always ours, my brethren, to seek the truth with diligence, to hold it fast, when found, with modest firmness, to profess it with charity; and to defend it with meekness. Finally let us implore the Father of lights, and the giver of wisdom, to guide and assist our inquiries, and, above all, to direct and sanctify them to their only valuable end,—the attainment of a more fervent piety, a more extensive benevolence, a deeper humility, a stricter self-government; in one word, a daily growing conformity to the pure and perfect example of that beloved Son of God. in whom we recognize, revere, and love the brightest resemblance, the express moral image of the Father.

CHRISTIAN REGISTER.

FRIDAY EVENING, OCTOBER 12, 1821.

BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society, was established in London, in the year 1804. Its sole object is to increase the circulation of the Holy Scriptures without note or comment. Its funds and usefulness have been yearly increasing till it has now become one of the most splendid and important institutions that has existed in any age.

The number of Bibles and Testaments issued by the Society since its first establishment, is upwards of TWO MILLIONS FIVE HUNDRED AND FIFTY THOUSAND.

Since the establishment, similar societies have been formed in almost all parts of the world, and have been the instruments not only of spreading the scriptures where they were not known and possessed before, but of turning the attention of those who have possessed them, to the more diligent study of them, and as we trust, to a better observance of their holy rules.

The committee of the British and Foreign Bible Society, in speaking of the different Bible Societies and Associations in various parts of the world, which have risen up since the establishment of the parent society, in 1804, mentions among others the *Russian Bible Society.* From this part of the Committee's Report, we make the following extract:

"The Russian Bible Society, with its Auxiliaries and Associations, continues to furnish your Committee with intelligence of the most gratifying nature, relative to the progress which the Holy Scriptures are making throughout that vast and improving empire. His Majesty the Emperor Alexander, manifests towards it the same attachment, and watches over its concerns with the same paternal solicitude for its prosperity, which your Committee have had occasion in preceding Reports to notice and commend. A similar testimony must be borne to the conduct of many of the first personages both in Church and State; and the interests of the Society appear to be cherished by a large proportion among all orders of the community.

"Six years only have elapsed since the foundation of this Institution was laid, and within the compass of that short period nearly 180 Auxiliary Societies and Associations have been formed; one million two hundred and forty-four thousand rubles have been collected; and three hundred and seventy-one thousand six hundred copies of the Scriptures have been printed or are printing—of which upwards of two hundred and twenty thousand, have already been issued for circulation. Such results evince the activity and perseverance with which this great work has been prosecuted in Russia, and they give a pledge of the still greater results which in its further prosecution may be expected."

Toward the close of the Report, the whole of which is of a most interesting character, we have the following statement of the works that have been completed by the British and Foreign Bible Society during the year preceding the Report.

The Portuguese Bible, 5000 copies.
" Spanish Testament, do.
" French Testament, 20,000 copies.
" do Pocket Bible, 10,000 copies.
Besides various editions of the Scriptures in English.

The Society is also now printing and preparing for publication, two editions of tbe Malay Bible, one of them in the Arabic character.

The Arabic Bible, 5000 copies.
" Portuguese do. do.
" French do. do.
" French (De Sacy's edition) 5000 copies.
" French (Martini's edition) 10,000 copies.
" Italian, 5000 copies,
" Syriac Old Testament, 4000 copies.
" Turkish Bible, quarto, at Paris.
" Gaelic, 15,000 copies.
" Gaelic Testament, 20,000.
Also, a Translation of the New Testament into Albanian at Constantinople, a new translation of the Bible into modern Greek, at ditto, and a transcription of the Turkish Bible into Greek characters at ditto.

The Scriptures in different languages have been granted to the following countries and stations:

EUROPE.

Switzerland,	Denmark,
France,	Gibraltar,
Netherlands,	Malta,
Germany.	Turkey,
Prussia,	Ionian Islands,
Sweden,	Greek Archipelago.
Norway,	

ASIA.

Amboyna,	Ceylon,
Armenia,	Malabar,
Bengal,	Mauritius.
Bombay,	New South Wales.
Smyrna,	Otaheite.

For distribution among Pilgrims frequenting the Holy Sepulchre at Jerusalem.

AFRICA.

Egypt,	Cape of Good Hope,
Gambia,	Sierra Leone.
St. Helena.	

NORTH and SOUTH AMERICA and the WEST INDIA ISLANDS.

Canadas,	Rio Janeiro,
Labrador,	Venezuela,
Newfoundland,	Trinidad,
New-York,	Bermudas,
Philadelphia,	St. Eustatius,
Buenos Ayres,	St. Domingo.

"The number of copies issued from March 31, 1819, to March 31, 1820, is

115,775 Bibles,
141,108 New Testaments,

256,883 copies."

The following letter from a gentleman engaged in the distribution of the Scriptures in some part of Germany, (the particular place not mentioned) will show how much they are needed even in Germany, and how truly their value is appreciated, and with what gratitude they are received.

"I yesterday visited a neighbouring clergyman to whom I had given some Bibles, and offered him a few Testaments for the use of his school 'My dear friend,' he exclaimed in a rapture, 'the tears of gratitude and joy which have been shed in this village, and in this very spot, (pointing to a place near his desk,) on distributing the Bible to the people, at a price which they were able to pay, are known to God alone; and he will reward these labourers who have first undertaken, and still continue this great work. Tell them how thankful all my brethren in the ministry, as well as myself, are for their invaluable gift. I shall make it my particular care,' added he, 'to see that this gift is properly used, especially on the part of young persons, by a diligent perusal of it.' From another clergyman I received the following lines: 'I again return you my hearty thanks for your kindness to our school children, of which you have given a fresh proof by the Bibles you sent. There is nothing I wish so much as that every child may be provided with a Bible, on leaving the school, may be taught its proper use, and may regard it as the most unerring guide through life to a happy eternity." This clergyman's congregation consists of 3000 persons.

"A short time ago, I was in a village inhabited partly by protestants, and partly by catholics; and at the house of a sick person I became acquainted with a little company of catholic Christians, who were united by a concern for the salvation of their souls, and met together on certain days for mutual edification. On my inquiring whether they were possessed of a Bible, they told me that they had been collecting money at every meeting, in order to buy one. This reply gave me occasion to acquaint them with the kind offer which you made me. This communication, I doubted not, would give them pleasure; but my expectations were far exceeded by the reality. They earnestly besought me to assist them in obtaining the Scriptures, and offered me the sum which had been collected. On my departure, more than ten catholics, besides several protestants, accompanied me to my travelling chaise, repeating their request. To-day, I received a pressing letter, filled with the most earnest intreaty, that I would send them the word of God quickly; if you feel confidence in these people, you would afford me the greatest satisfaction by sending them the New Testament requested in their letter. I believe there is a real desire among them for truth, Be so kind, therefore, as to send me 16 Catholic Testaments as soon as possible. The same clergyman afterwards adds, that among all the protestant inhabitants of the above-mentioned place, he found only a single Bible, and that very much defaced."

For the Christian Register.

MINISTERIAL EXCHANGES.

The systematic efforts now making in this Commonwealth by a numerous and powerful body of the clergy to introduce into our churches the exclusive system of ministerial exchanges, cannot fail to excite a deep interest in the minds of an enlightened public.

Hitherto, or till a very recent period, it has been sufficient, that a distinction should be kept up between Christians of different denominations, while those of the same, however widely they may have differed in their views of christian doctrine, have for the most part been on friendly intercourse. It is now said, that the time has come when this forbearance and condescension are no longer to be exercised; that it is idle and preposterous to attempt to preserve any longer an union between principles so discordant; that it is impossible for persons to walk together with mutual satisfaction or profit unless they are better agreed; and that it is much better for both parties to separate in peace, than to remain, as at present, in a state of continual broils and contention.

All this is very plausible;—and it may be readily admitted could no other expedient be devised for restoring and maintaining peace, that it would be better, infinitely better, for Christians to hold no intercourse whatever with each other than one which possesses nothing of cordiality and friendship. Better were it, that the church of Christ should be divided into ten thousand sects, if so, harmony might be restored to her discordant members, than that an union should exist in name, while the substance and spirit are wanting.

But on what grounds is it asserted, that a spirit of mutual condescension and charity is not as proper to be exercised now as at any former period. Do the orthodox arrogate to themselves the power of determining with absolute certainty what must be believed in order to salvation? Do they lay claim to a spirit of infallibility, which exempts them from the possibility of mistake? Will they not, on the contrary admit, that it is possible that *they* may be in the wrong and their opponents in the right? Is it not insufferable arrogance for weak and erring mortals to speak with all the confidence of inspired and infallible men on subjects which have divided the opinions of the wise and good in every age. But if they make no pretensions to infalliibility in determining what are the doctrines of Scripture, the question returns, on what grounds do they maintain that christian ministers of good and regular standing, however they may differ on points of doctrine, may not as in time past, with mutual satisfaction and profit, extend to each other the right hand of fellowship, and maintain a liberal system of ministerial exchanges? Were the differences between them much more important than they now are, we do not conceive, that they would be justified in taking a step so injurious to the cause of Christian charity. It is idle to say, that in the interchange of public services, their people would be likely to hear a different gospel preached from that which they had been accustomed to hear, and might in consequence be led to embrace dangerous and destructive errors. Grant that it were so; do they imagine that, in this land of liberty and in this age of free enquiry, they shall be able to prevent men from reading and thinking and acting for themselves?

But could no other expedient be devised for warding off the dreaded evil? Why could there not be a mutual understanding, that, in an interchange of public labours, neither party should interfere with the peculiarities of each other's system, but studiously avoid controverted topics, and aim to stand on common ground. To say, that there is nothing in common between the Trinitarian and the Unitarian, for example, is to betray a great want of knowledge or of honesty. There are as every one knows, innumerable subjects, on which it would be both useful and proper to preach, which might be, and ought to be, discussed, without the remotest reference to the doctrine of the trinity or to any of the peculiarities of Calvinism. Nothing is wanting, we are persuaded, but a forbearing and conciliatory disposition. Did Christians breathe more of the spirit of Jesus, they would be less disposed to separate from their brethren, and would discover less of that spiritual pride, which seems to say to their fellow Christians, in the language of the self-applauding Jews of ancient times: *Stand by thyself, come not near to me; for I am holier than thou.* They would be much less arrogant in their pretensions, less harsh in their censures, less exclusive in their charity.

Let those private Christians, and especially let those Christian ministers, who give their countenance and aid to the introduction into our churches of that narrow and exclusive spirit, which seems at the present day to be spreading far and wide, look well to the consequences which may justly be anticipated. Let them ask themselves, what they expect to gain, by the course they are pursuing, to balance the tremendous evils, which threaten to make desolate the paths of our spiritual Zion.

Let them consider, whether it would not be better, both for themselves and for us, and for all who love the Lord Jesus Christ in sincerity, to follow the counsels and example of the aged and experienced, who as the public ought to be informed, do, almost with one voice, bear their full and decided testimony against the system of which we have spoken. Should they persist in the course, on which they have entered, with a zeal worthy of a better cause, the day may not be far distant, when they will see and acknowledge and lament their error, and wish, perhaps in vain, that they had known and followed the things which belonged to their peace. The present is a liberal and an enlightened age. Men of independent minds, and there are such in every religious community, will not easily submit to ecclesiastical dominion. With regard to the final issue of the struggle, which is now making, liberal Christians need entertain no apprehensions whatever. An exclusive spirit is not congenial with the character of the age. Uncharitableness is becoming every day more odious in the thinking part of the community. In most instances, it is believed, in which ministers have adopted the exclusive system of exchange, it has been in opposition to the wishes of a great majority of their people. There are commonly but a few, and those not of the most enlarged minds, who would not be willing occasionally to hear a discourse from one, whose religious opinions might not accord with their own. In many religious societies which are accounted orthodox, it is well known, that liberal views have been adopted by a minority, which embraces men of the most highly cultivated minds and of the greatest respectability. So far as the influence of these persons extends, we have a right to expect that it will be exerted in favour of a liberal system of ministerial exchanges.

Have those ministers, then, nothing to fear on their own account, who lend their aid to the introduction of a system, so opposed to the liberal spirit of the age. Let them look at a neighbouring state—once the boasted land of steady habits, and witness the effects of a narrow, bigoted, and intolerant spirit in her *consociated* clergy. Let them review the proceedings of our late convention, and see to what a deplorable state of things the intolerance of the orthodox clergy had well nigh reduced the religious institutions which have so long been the glory and felicity of this Christian commonwealth.

But we forbear. We hope and pray for better things, than we forebode. We have a full and unwavering conviction of the truth of the doctrines we hold; we believe that they will ultimately, perhaps at no very distant period, be generally received as the genuine doctrines of the gospel. And as Christians become more enlightened, we do believe, that they will be more candid in their judgments, and more disposed to exercise mutual forbearance and charity. They will not always thus stand aloof from each other, and waste their strength in raising walls of defence, when a closer inspection and a more intimate knowledge would convince them, that those on either side were enlisted under the same banner and acknowledge the same great Captain of their salvation. They will look back with regret and shame on the prejudiced and narrow views they once entertained, and rejoice to acknowledge as fellow-labourers and fellow-Christians, those whom they had long regarded as enemies of the truth, who handle the word of God deceitfully.

It is more in sorrow than in anger that we have made these reflections. At a period, when the united exertions of all Christians are so much needed to withstand the progress of vice and immorality, it is painful and mortifying to witness the present aspect of the Christian church:—to see it broken up into so many discordant sects and denominations, the members of which are taught to regard each other with jealousy and aversion; and instead of strengthening each other's hands and encourging each other's hearts by mutual counsels and united exertions, seem to forget that they have any thing in common to defend against their common foes.

"When, O, when," exclaims an eminent divine of thelast century,* "will the glorious day shine upon our world, when meekness, forbearance. charity and brotherly kindness shall flourish among Christians? when, setting aside all party schemes and odious distinctions, all prejudice and prepossession, all envy, wrath, and bitterness, we shall receive one another upon the true scriptural terms of Christian communion, that with one heart, and with one mouth, we may all glorify the God and Father of our Lord Jesus Christ." PHILANDER.

* Dr. John Taylor, of Norwich.

THE ORDINATION AT WAREHAM.

For the Christian Register.

Mr. EDITOR—Having heard a great deal of conversation in various circles respecting a late ordination at Wareham, some circumstances attending which have very justly excited no little astonishment and indignation, I have been surprized to find that no notice has been taken of it in your paper. Is no one ready to come forward and expose high handed offences against common decency and christian courtesey? Is no one ready to fulfil the duty which is owed to society and the church of Christ, by bringing to light the efforts which are making to destroy every thing like liberality and mutual condescension, and to cast charity out of the pale of the Church? I hope that those who are knowing to all the particulars of the strange affair to which I refer, will be no longer unfaithful to the public. The strides to spiritual domination and an inquisition which some men are making, can be stopped only by public opinion; in order to this, public opinion must be enlightened and informed; and this is to be done by publishing the facts from which judgment is to be made.

In the present case, it seems, Mr. Hemmenway was to be ordained in Wareham, and in order to promote peace and good feeling amongst those who differed in the church and parish, both the churches in Sandwich, the liberal as well as the orthodox, were invited to join in the council. Your readers probably know that the orthodox claims to be the *first* church in that town, although after a long and diligent investigation in a court of law, it has been decided not to be so. The orthodox council at Wareham, however, very solemnly voted that it was the first church; and then with equal solemnity voted that the other church was no church at all! Consequently Mr. Goodwin, the pastor of this church was turned out of the council. Thus were defeated by the council the very intentions of the Wareham church in requesting the presence of Mr. Goodwin's church, and that was made to end in ill feelings and ill words, alienation and discord, which had been planned for the sake of peace. And all for the purpose of displaying an unseasonable and impotent spite against the Supreme Judicial Court.—I do not enter into particulars; I have heard some, which, if true, give a still worse hue to this transaction; I trust the whole affair will be exposed by some other person—but I state the leading fact. And ask where is the *right* of the council to exclude one church coming by the same authority with the rest? It was competent for them to withdraw themselves; but I know not what power they had to vacate another's seat. I ask how it was *consistent* in ministers to take this step, when some of them had on former occasions, as I am told, set in council with this same church and pastor, without so much as questioning their right to the name of a church, or making objection in any form?

But I will not enlarge, except a fuller statement be made to the public. If this should be done, I shall probably trouble your readers with further remarks. I live more than thirty miles from the scene of this transaction, which is a place that I never saw, and I have not the happiness or unhappiness of an acquaintance with any of the men concerned in it. But I am free to say, that I have seldom known a transaction more likely to call forth the indignation of indifferent persons on account of its palpable injustice, arrogance, and uncharitableness,—or which has made me more deeply ashamed and humbled that "*the same mind which was in Christ*" is not more clearly exhibited in the conduct of his ministers.

ARTINIUS.

Since the above was in type, we have received a communication which we have been for some time expecting, on the subject referred to. It came, however, at so late an hour, that it must be deferred till our next.

Mr. EDITOR—Will you be good enough to inform your readers, that the Rev. Experience Porter, of Belchertown, has *celebrated a Fast* on account of the alarming progress of Unitarianism? And will you gratify me and others by inquiring, whether it be true (as is reported) that on that occasion he so violently denounced the *Liberal Recorder*, (a unitarian publication in Springfield) that about twenty of his parish immediately subscribed for it. If this be not true, it will doubtless be contradicted. I hope for Mr. Porter's sake, that it is true, because it seldom happens to a preacher to be honoured with doing so much good by a single sermon.

ARTINIUS.

CATTLE SHOW.

The exhibition of domestic animals, agricultural implements, and specimens of manufactures, took place at Brighton on Wednesday. A meeting of the Agricultural Society, for the transaction of business was holden in the early part of the day, after which the Society went in procession to the meeting house, where an address was delivered by the Rev. Mr. Colman. The address is spoken of by those who were present, in high terms of commendation. After the public services were closed, the committees proceeded to the examination of the domestic animals and manufactures. There was a very large collection of beautiful animals, particularly of the younger class, which gives pleasing evidence of the increasing improvement in the stock of our farmers. There were also many very fine specimens of manufactures, of which we shall have more particular account in the reports of the society's committees.

The ploughing match, and trial of working oxen took place yesterday. The number of competitors for the prizes for ploughing was seven. The work was executed generally in a superior style. There seemed to be a difference in the quality of ground occupied by the different teams, which operated to the disadvantage of some teams, both as it regards ease and neatness of execution.

The show of working oxen was said to be superior to any former exhibition. There were eleven competitors for the prizes for working oxen.

The Reports of the Committees by which the several premiums were awarded, were read in the afternoon in the Church. For most of the premiums, there was a large number of competitors. The successful candidates will be announced in our next, in which we intend giving an abstract of the reports of the several Committees.

LARGE ANIMALS.

In 1802, an Ox was raised in Connecticut, and exhibited in Philadelphia, which was 18 1-2 hands high, 11 feet from the top of his head to his rump, 18 feet from his nose to the tip of his tail, 10 feet 4 inches in girth, and weighed alive 3326 pounds.

In 1821, Mr. Benjamin Woodward, of Imlaystown, (New-Jersey) has an ox, which weighs 3150 pounds.

In 1807, the Durham ox was killed in England. The height of its shoulders was 5 feet 6 inches; its length from the nose to the intersection of the tail 11 feet; it was 11 feet in girth, and weighed, alive, 3839 pounds.

In 1810, we find by Bell's *Weekly Messenger*, that the Durham heifer, 4 years old, 6 feet high, 12 feet 9 inches long, and 12 feet girth, weighed alive, 3920 pounds.

A London paper, of 1810, informs of the sale of an Ox, which received a premium of 100 guineas, and which was sold for 100 guineas more, whose weight was 4,200 pounds.

An Ox, called "Capsall" of the Durham breed, exhibited, and killed the present year, 1821, measured 6 feet in height, was eleven feet 6 inches round, 37 inches across the back, and weighed, alive, 4340 pounds.

We have also seen in a Hallowell paper, an account of an Ox raised in England by H. Pierce, Esq. M. P. which, when rising 7 years, measured in length, including the tail, 20 feet 3 inches—12 feet 6 inches from shoulder to brisket, 3 feet between the hips, height 6 feet 4 inches, girth 13 feet; and when alive weighed no less than 4933 pounds.

As an evidence of the value which is affixed to some breeds of cattle, in England, it may be well to mention, that at a sale of Mr. Colling's stock, in 1810, a Bull, called Comet, sold for a 1000 guineas, and afterwards, in 1813, brought 1540l. or 6837 dollars.—One Cow sold for 400 guineas, and another for 410.

Boston Fuel Savings Institution.—At a meeting of the Trustees of the Boston Fuel Savings Institution, Oct. 8, 1821, It was voted—That no deposits of money whatever for wood will be received after Saturday, the 10th day of November next ensuing; and that the Secretary be directed to publish this vote in the newspapers printed in Boston.

A true extract from the records of the Institution,

J. P. BLANCHARD, *Sec'y.*

Boston, Oct. 10, 1821.

PRIZE MEDAL.

We understand that Mr. SPRAGUE of this town has received the prize Medal which was lately awarded to him at New-York. It is more than 2 inches in circumference, and of the purest gold. The border is of embossed work. On one side is the following inscription: "*Awarded to Charles Sprague, esq. of Boston, for the best written poetic address spoken on the opening of the New York Theatre, Sept.* 1, 1821." And on the reverse; "*Palmam qui meruit ferat.*"

Forster's Sermons, from which the Memoir in our last was taken, are for sale by Messrs *Wells & Lilly* Court Street.

DOMESTIC INTELLIGENCE.

PIRACY.

Brig Mechanic, Purrington, 14 days from Matanzas, has arrived at Portland.—Capt. P. has furnished for publication the following account of a most inhuman and cruel piracy committed on board his vessel in the bay of Matanzas:

On the 20th of September last, I sailed from Matanzas, in the brig Mechanic, of Portland, of which I was master, in company with schr. Milo, of Bath, Loring Cushing, master. About one o'clock, P. M. being then in the bay, about three leagues from the land, saw a boat coming from the shore towards us. Apprehending that they might be Pirates, I altered my course and stood off the land—soon after they came up with and boarded the Milo; immediately after made for the Mechanic—as soon as they began to fire, knowing we could not escape from them, we hove too, and in about an hour they came up with and boarded us, seven in number, threatening as soon as they got within hail, if we did not stop the vessel's way more, they would shoot us, presenting their muskets.

They came on board armed with pistols, swords, dirks and long Spanish knives, threatening to take the lives of all the crew, driving them all below and securing them there. They then made sail standing towards the land, demanding of me to send up the man that was at the helm when they boarded, to steer the vessel; they presented a pistol down the sky-light at me, and demanded my watch, which was given them; four of them then came into the cabin, armed as they came on board, demanding my money. I told them I had none; they asked where the money was the cargo sold for; I told them the cargo was to be paid for in crop time—they said they did not believe me, and that the money was on board. They then demanded the obligation; I told them it was in my desk, which they broke open; they could not read, and compelled me to read it to them—they then told me to open my trunk and chest; they there found four dollars, and took all my valuable clothes, leaving me with one shirt only; they then searched my pockets and found ten dollars—they then compelled me to strip off all my clothes, searching them for money. They took all the mate's good clothes and about ninety dollars in money, all he had. They then took the man from the helm, drove him forward, and asked him where the money for the cargo was. He told them it was left behind. They told him if he did not tell they would hang him. He persisting that there was none on board, they hung him up by the neck as long as they thought he could bear it, letting him down and repeating the question, and hanging him up again, three times in the same manner.

They then called for the mate, and made the same demand of him; his answer was the same. They told him he lied, for they were in Matanzas the day before, and saw him take money on board, and if he did not tell where it was they would hang him, "for true;" they then hung him in the same manner, but kept him hanging longer. When they let him down he was senseless, helpless and appeared dead indeed; they then cut his clothes from his body with their swords, and beat him with the same; they then run him up again, but he was never sensible of being up the second time, they then left him for dead on the windlass. They then hung up the cook in the same manner, beating him shamefully. As they could not make any of the people tell, they returned to me again in the cabin, threatening to take my life, brandishing their swords, &c. about my head, said that they would tie the people, run the vessel on shore and burn her, if I did not give up the money, and begun to cut and rip up the cabin, and compel the people who had not been hung, to throw over the ballast, threatening them if they found one dollar to kill them on the spot. They broke open all the ship's provisions, and emptied a barrel of sugar among the ballast in the hold. They then ordered me on deck, showing me the mate, and said if I did not tell where the money was, they would serve me the same. I told them they had got all the money and every thing valuable on board; for they had got every thing prepared to carry away. They then ordered me forward and attempted to stab me; when I had got forward they again asked me where the money was; I told them again they had all on board; they then made a pass with a dirk at my side; turning partly round, it entered my arm a little below my shoulder; it was struck with such violence, it went to the bone and broke the dirk, leaving a piece in my arm—the same fellow then drew out his long knife and was about to stab me with that, at the same time demanded the money. I told him the obligation was all I had for the cargo; when the chief of the gang ordered me to bring it again, which I did and read it again to them; they appeared to be very angry and were about to destroy it, but the chief ordered it given back to me. They then called up two of the sailors from the hold who had been heaving over the ballast, called them Spaniards, and stabbed them but not mortally.

While they were on board they compelled the cook to cook some fowls for them, and because he did not suit their delicacy, they beat him again with their swords, and made him eat part of a raw fowl. They robbed the people of all their good clothes and all their money to a single cent. It had now got to be nearly night, a sail in sight, and they left us and went alongside the Milo, to receive the rest of their gang and plunder. About nine o'clock the Milo came up with us, learning our situation, and kindly offered to stay by us until it was ascertained if my mate and people would recover from their wounds and abuse; which they fortunately did for the next day I told Capt. Cushing, I thought they were getting better. The boat was partly full of trunks and bundles, and other packages when she came along side.

HUMPHREY PURRINGTON.

Portland, October 6, 1821.

M. Poletica the envoy extraordinary and minister plenipotentiary from Russia to the United States, has been named a Chevalier of the order of St. Anne, by the Emperor of Russia, on account of the faithful and judicious manner, in which he has executed the trust committed to him by his government, in relation to this country.

TREATY OF GHENT.

Disagreement of Commissioners.—The commissioners under the fifth article of the treaty of Ghent, who were appointed to settle the most eastern boundary of the United States, have been in session in this city for the last ten days. The arguments of the agents for the respective governments were closed on Saturday last. The commissioners, we understand, differ in opinion. It therefore becomes their duty to make reports of their proceedings hitherto, to their governments, who will then in pursuance of the provisions of the treaty, agree upon some friendly sovereign as an umpire. The most important point upon which they differ, is in relation to the position of the north west angle of Nova Scotia, or in other words the northeast angle of Maine. The territory in dispute contains about five millions of acres of land, a part of which is said to be good.

The reports of the astronomers and surveyors, and the arguments of the agents, are said to be immensely voluminous and to bear testimony to their industry, and we doubt not to their talents. *Journal.*

NANTUCKET, Oct. 4.—Capt. Kendricks, Obadiah Coffin, and two others (names unknown) sailed from this port, in a Fishing smack, on the 24th or 25th ult., and no intelligence of them has since been received.—On Saturday, one of the masts and several other articles, supposed to belong to the above smack, were taken up near the Long Shoal, and the next morning, brought into this port It is supposed, the men were all lost. We understand, Capt. Kendricks has left a wife and five young children.

BANGOR, Oct. 4.—*Election.*—The votes for Representative to Congress, stand for Williamson 1679, Kinsley 294, Cobb 601, scattering 723, giving Mr. Williamson a majority of 61 over the whole. We think Mr Williamson will be elected by a small majority.—*Register.*

Commodore MURRAY died at his residence near Philadelphia on Friday last. He was the senior officer of the United States Navy, and Commissioner of the Navy Yard in that city. Commodore RODGERS is now the senior naval officer.

Capt. Thurston, of the steamboat *Sophia*, which plies between Sackett's Harbor and Kingston, (U. C.) has lately absconded with a large amount of Upper Canada bank bills entrusted to him to exchange. A liberal reward has been offered for his apprehension.

Examination of Midshipmen.—The Board of officers in New York commenced their duties on Wednesday last. The number of Midshipmen present for examination is said to exceed seventy.

In Litchfield, Conn. a verdict of 1000 dollars damages has been given against a person for poisoning the water in the well of the plaintiff. In the course of the trial a series of the most shocking instances of moral depravity were developed.

The Episcopal Church in the U. States, has 9 Bishops, 200 Presbyters, and 46 Deacons.

We understand that the Rev. Edward D. Griffin D. D. has signified his acceptance of the Presidency of *Williams College.*

It is estimated that the Island of Cuba is capable of maintaining a population of *seven millions* of souls, being twelve times as many as at present inhabit it! Vast districts of the country are yet in a state of nature. There are 779 large estates where Coffee is exclusively cultivated, in the district of Havana alone. The products of the Island, exported in 5 years, from 1815 to 1819, were valued at 81,244,803 dollars, which yielded a revenue to the state, in that time, of 13,234,797 dollars.—This is a valuable Island, and we hope it will become free and independent one of these days.—*Gaz.*

During the summer past, a building has been erected at Amherst, (Hampshire county,) for the accommodation of students, of what is the called *Collegiate Charity Institution*, lately established at that place. On the 18th inst. this building was dedicated by religious services. The Reverend Zephaniah S. Moore, late President of Williams College, has been appointed President of this Institution. We understand that the original object of the founders was professedly, the establishment of a theological institution,—but that it seems now to be taking the form of our common colleges; and hence has become in some degree a rival of Williams College. On this account it is, we presume, that there is so much asperity existing between the patrons of the two institutions.

FOREIGN INTELLIGENCE.

From the Charleston Courier.

Our dates from Vera Cruz via Havana, are to the 14th ult. On the 12th, in consequence of an agreement to that effect between Col. Santana, and the Vice-Roy, Gen. O'Donoju, the gates of Vera Cruz were thrown open, and free communication was permitted between the inhabitants of the city and those of the country. At the same time, the prisoners on both sides were liberated.

On the 6th, two commissioners were sent by the Vice Roy, to treat with Iturbide. In the despatches of which they were the bearers, Gen. O'Donoju stated, that although his age and many sufferings, imperatively demanded repose, he had repaired from the peninsula to the Mexican Kingdom, with a view to calm the discontents prevailing there, and if possible re-establish peace and concord in that once favored country—adding, that it was in the power of Iturbide, the commander in chief of the Imperial army of the three guarantees, to crown himself with eternal laurels, by promoting the happiness of his country. This desirable end was to be obtained, by concluding the armistice, which the Imperial Chief had proposed on the 18th of March, to count Venadito, the former Vice Roy, and the absolute rejection of which was complained of by the Mexican leader, in an address to his army, dated the 20th of June.—And finally, O'Donoju urged Iturbide, as possessor of the intermediate country, to permit him to pass unmolested to the capital, where measures should be adopted, and treaties concluded for the suspension of all hostilities, until the final determination of the King and Cortes.

On the 13th, the Vice Roy received an official letter from Col. Horbejon, requesting permission to enter Vera Cruz, in company with another officer, and a small escort, for the purpose of delivering to H. E. important despatches, touching the interests of both Spains. This request was immediately granted.

Puebla capitulated on the 28th of July. This fact is all we have learnt from that interesting part of Spanish America.

It is to be observed, that Iturbide, the leader of the revolutionists, assumes the title of "Chief of the Imperial army of the three guarantees;" what these are, is thus explained in the Havana papers; "The three guarantees are, 1st, that the House of Bourbon shall have the exclusive right of filling the Imperial throne of New Spain.—2d, that there shall be perfect union between European and American Spaniards, who shall be equally entitled to fill all public offices.—And 3d, that the Ecclesiastical establishment shall be again placed on the footing on which it stood in the year 1808, with all the rights and immunities it then enjoyed, without any reform or amelioration, and preserving the *Holy Tribunal of the Inquisition* in full vigour.

The Charleston City Gazette contains the "Articles of Adjustment agreed to between O'Donoju, Viceroy of Mexico, and Iturbite, Commander in chief of the Patriots," at Cordova, on the 24th of August. By these articles it is agreed, that "America shall be sovereign and independent, and called the Mexican empire"—the government to be a constitutional monarchy, and Ferdinand 7th to be sovereign, on condition of his coming to Mexico. If he declines, the crown is to be offered to his heirs, in order. A provisional government is to be formed, to consist of a junta, composed of the chief persons of the empire. The junta is to choose a regency of three persons, to exercise the executive powers until the arrival of the monarch. A cessation of hostilties has taken place. *Rep.*

BALTIMORE, Oct. 4—By the brig Ann Gadsden, arrived here last evening in thirty three days from Campeachy, we learn that on the evening previous to the sailing of the brig, a revolutionary movement had taken place at Campeachy, headed by the officers of the royal army there, for the purpose of erecting an *independent government for that province.* They were opposed by the inhabitants, who were desirous of continuing under the direction of the Cortes. Two of the principal officers engaged in this attempt were imprisoned, and the citizens generally left under arms and called to duty. (*Amer.*

The Capt. of the Neptune, 18 days from Port au Platt, arrived at New York, reports that a severe gale was experienced there on the 12th September, which blew down 120 houses and destroyed the coffee crops. No vessels were lost in the harbour.

We have also an account of a severe gale at Aux Cayes on the 16th September, during which several American vessels were driven ashore, and the brig Peace, of Newbury-port, was totally lost. *Gaz.*

Capt. Low, who left St. Petersburgh Aug. 16, informs that the talk of war with the Porte continued, as it had for two or three months. A large number of troops, including the Imperial Guards, had left St. Petersburgh in detachments, it was said for the frontiers. It was expected that the Emperor would soon set out for the same destination. *ib.*

The ship Jasper, Crooker, 42 days from Liverpool, has brought London papers to Aug. 28, and those of Liverpool to the 30th. They are chiefly occupied with details of the inquest on the bodies of those who were killed during the removal of the remains of the Queen from Hammersmith, and in accounts of the King's journey to Ireland. It was expected the King would leave Dublin in the early part of Sept. and would soon commence a journey to Hanover.

By letters from Constantinople and Smyrna, it seems that affairs between Russia and Turkey are drawing to a crisis.

London, Aug. 28.—The Turkey Mail arrived yesterday, and brings letters from Constantinople to the 25th, and from Smyrna to the 19th ult. Their contents are of great importance, and but a very short time can elapse before the question of peace or war between Russia and Turkey is known.

The *ultimatum* of the Russian Government was delivered to the Porte on the 18th, and ten days were allowed for a definitive answer. It is stated from a quarter of considerable authority that the terms are not so much to be objected to, as the *manner* in which they were dictated. The Turks are very indignant at the short period allowed them for determining, but are *particularly so* at the ultimatum being accompanied with *an intimation that if they do not conduct themselves better in future the Allied Powers would not allow them to remain any longer in Europe.* It remains to be seen *what Governments* have authorized Russia to make such an intimation.

The terms of the *ultimatum* are stated to be as follows:—

1. The evacuation of the provinces of Wallachia and Moldavia by the Turkish troops.
2. That no Greek shall be punished for rebellion unless proved to be guilty.
3. The property of Greeks who have become Russian subjects to be preserved to them.
4. The re-establishment of all the Greek churches; and,
5. An ample apology for the insults offered to Baron Strogonoff.

The Divan had had several meetings since the receipt of this ultimatum, and were to have another on the 25th.

(*Extract from a private letter.*)

CONSTANTINOPLE, July 25.—For some days we had reckoned on the preservation of tranquillity; to-day the former apprehensions revive; a crowd of Franks and other Christians seek refuge in the Palace of France, and in those of the other Embassies. The fear of fresh excesses agitates all those unhappy persons, to whom we cannot refuse an asylum, and the food necessary for their support. One cannot foresee what would happen if the rupture with Russia should take place.

AUSBURG, AUG. 15,—*Extract from a private letter*—"We have seen letters written by Russian Officers of rank in the Russian army of the south.—They speak with some confidence of the co-operation of Austria, and even of Prussia, in the projects of the Cabinet of St. Petersburgh. They do not dissemble that war is inevitable, and that it will be necessary to go to Constantinople itself to put an end to the atrocities of which the Christians are the victims. In general, the Russians, as well as the Turks, see in hostilities, if they should commence, a war of religion that will be bloody in the extreme."

MARRIED,

In this town, Mr. Cephas Perry to Miss Anna Norris.

On Monday evening, by the Rev. Mr. Sharp, Mr. Jno. Newbury Bernard, eldest son of J. Bernard, Esq. formerly joint manager of the Boston Theatre to Miss Eliza Coombs, daughter of Mr. Wm. Coombs, of Salem.

On Wednesday last, Mr. John Samuel Blunt, of Portsmouth to Miss Esther P. Colby.

On Thursday evening last, by the Rev. Mr. Eaton, Capt. David Cornish, of Plymouth, to Miss Mary Barber, of this town.

At Cambridgeport on Wednesday evening, by Rev. Mr. Gannett Mr. Aaron Rice, merchant of this town, to Miss Hannah Gardner.

At Dorchester, the 3d. instant, by the Rev. Dr. Richmond, Mr. Aaron Capen to Miss Izana White.

DIED,

In this town on Saturday last, Francis Greenwood Hopkins, aged 13 months, only child of Samuel and Isabella Hopkins.

On Sunday last, Wm. Henry, Jr. only child of Mr. W. H. Neville, aged 16 months.

On Monday, Capt. Abijah Luce, aged 61.

On Monday, Mr. Joseph Robbins, aged 44.

At Halifax, Mass. Dea. Ichabod Thompson aged 65.

Adelaide Cornette, daughter of Andrew C. Dorr, aged 16 years.

In Salem, Mr. David Ropes, aged 83.—Mr. William Dollison, aged 30.

In Beverly, Mr. William Burley, jr. aged 37.

In Scituate, on the 3d inst. Mrs. Mary Jenkins, wife of Capt. Peleg Jenkins.

POETRY.

THE STAR OF BETHLEHEM.

BY JAMES G. PERCIVAL.

BRIGHTER than the rising day
When the sun of glory shines,
Brighter than the diamond's ray
Sparkling in Golconda's mines,
Beaming through the clouds of woe,
Smiles in mercy's diadem
Brighter on the world below,
The Star that rose in Bethlehem.

When our eyes are dimm'd with tears,
This can light them up again,
Sweet as music to our ears
Faintly warbling o'er the plain.
Never shines a ray so bright
From the purest earthly gem,
O! there is no soothing light
Like the Star of Bethlehem.

Grief's dark clouds may o'er us roll,
Every heart may sink in woe,
Gloomy conscience rack the soul,
And sorrow's tears in torrents flow;
Still through all these clouds and storms
Shines this purest heavenly gem,
With a ray that kindly warms—
The Star that rose in Bethlehem.

When we cross the roaring wave
That rolls on life's remotest shore,
When we look into the grave
And wander through this world no more;
This the lamp whose genial ray,
Like some brightly glowing gem,
Points to man his darkling way—
The Star that rose in Bethlehem.

Let the world be sunk in sorrow,
Not an eye be charm'd or blest;
We can see a fair to-morrow
Smiling in the rosy west;
For this beacon Hope displays,
For in Mercy's diadem
Shines with Faith's serenest rays
The Star that rose in Bethlehem.

When this gloomy life is o'er,
When we smile in bliss above,
When on that delightful shore
We enjoy the heaven of love;
O! what dazzling light shall shine
Round salvation's purest gem;
O! what rays of love divine
Gild the Star of Bethlehem.

For the Christian Register.

RIGHTS AND USAGES OF CHUCRHES IN THE CALL AND SETTLEMENT OF MINISTERS.

Mr. EDITOR,—The circumstances attending the recent ordination of Mr. Hamilton, at Taunton, have again called the public attention to the rights of Churches and Parishes in the call and ordination of a minister. This subject was so fully discussed by the highest judicial tribunal of the Commonwealth in the case at Dedham, that the sober and reflecting part of the community can derive little more information relative to ancient usage and constitutional rights. The following extract, from the opinion of the court in the case of Baker and another *vs.* Fales, is clear and conclusive.

"The objection to the settlement of Mr. Lamson rests altogether upon the supposition, that there could be no legal settlement and ordination unless the church, as a distinct body from the parish or congregation, had assented to his call, and concurred in the proceedings preliminary to his settlement; and it is upon this ground also that the ordaining council are supposed to have had no authority in the matter, they being invited by the parish, and a minority of the members of the church, but not the church itself, to which body it is alleged, belongs solely the right of convening a counsel upon such occasions.

"That the proceedings of the parish and the council were not conformable to the general usage of the country cannot be denied. But the parish allege in vindication of their departure from this usage, their constitutional right to elect and contract with their minister exclusively of any concurrence or control of the church, and the necessity they were under to proceed as they did, because the church had refused to concur with them in the choice, and in the invitation to the ordaining council. That the parish have the constitutional right contended for, cannot be questioned by those who will peruse the clause of the 3d article of the Declaration of Rights, upon which this claim is asserted. It is there provided, "that the several towns, parishes, precincts and other bodies politic or religious societies, shall at all times have the exclusive right of electing their public teachers and of contracting with them for their public support and maintenance." This is too explicit, to admit of cavilling or to require explanation; as every constitutional provision for the security of civil or religious liberty ought to be. All pre-existing laws or usages must bow before this fundamental expression of the public will; and however convenient or useful it might be to continue the old form of electing or settling a minister; whenever a parish determines to assert its constitutional authority, there is no power in the state to oppose their claim.

"It has been supposed by Counsel in the argument that there is a distinction between a public teacher, whose election is thus provided for in the Declaration of Rights, and a minister or pastor of a church, in the ecclesiastical or clerical sense of these terms; and that although a civil contract may be made with the former, binding upon the parish, he is not vested with a religious character, or office so as to be entitled to the privileges of a minister of the Gospel; but we see no ground for such distinction. A teacher of piety, religion and morality, is a minister of the Gospel within the meaning of the Declaration of Rights; and it is a strange supposition that the framers of the Constitution or the people had respect, in this provision, to a class of men, not known at the time the constitution was formed, to whom should belong only a part of the character, duties and privileges of ministers of the Gospel. The term *teacher* was made use of as nomen generalissimum, to embrace the clerical head of every denomination of christians in the State. It was well known, that in early times, certain titles used in the established Church were offensive to our modest ancestors as savoring of ecclesiastical distinction, and that the terms teacher, teaching elder, teaching officer, &c. were commonly used in lieu of other official designations known in the English Church. By a colonial law of 1668, it is provided that teaching officers of churches, should be the ministers to all the inhabitants of the towns, in which the churches over which they are placed, shall be planted. If a teacher of piety, religion and morality, in the sense of the Declaration of Rights, does not mean ministers of the Gospel, then the provision is senseless and nugatory, for there was not then, nor is there now any such officer known in the Parishes or Churches."

Notwithstanding this decision, there are some whose zeal leads them to conclude, that ancient usage ought to control clear constitutional rights. There is according to scripture a zeal without knowledge. If ancient forms and usages are to be followed, the Roman Catholic religion ought to be the religion of these modern antiquarians, as that is the oldest form of religion which at present exists.

It is said that although a parish may call and procure ordination for their minister, yet he is not a minister of the gospel. What constitutes a minister of the gospel? Is it the mode of election? If so, and the first ministers of New-England were ministers of the gospel, there are none now, because the mode of election is not the same.

By the platform in 1648, the church had the exclusive right to choose pastors without a negative on the part of the parish. After the charter in 1693 the church still enjoyed the right of making the election, but the people might interpose their negative. If they could not finally agree, the church may call a council and settle a pastor against the will of the parish. Afterwards by the Constitution in 1780, which is the Supreme Law of the Commonwealth, it was provided, that the minister might be chosen by the people exclusive of the Church. Here are three successive changes of the mode of electing pastors, and yet all are as much Congregational Churches now as in 1648, and so they are universally considered. Since 1780, pastors elected according to the Constitution, may *now* be not only teachers of piety, religion and morality, but *Congregational ministers*, as if elected in the way which was customary before the change effected by the Constitution. Does the mode of calling the council and of ordination constitute the clerical character? If so, we have now no ministers of the gospel, as the manner of ordination is essentially different from that pursued in the days of our fathers.

"For several years after the first settlement of this Country, no ecclesiastical Council was called for the settlement of a minister. Some of the brethren of the Church who had given the call, layed on hands.—This practice continued till after the ordination of Mr. Carter of Woburn 1642. As that Church, at that time, had no officers, nor any members, who thought themselves capable of bearing a part in such a solemnity, they were advised by some to desire the Elders of other churches to perform it; but others supposing it might introduce the dependency of churches, &c. objected. Accordingly the service was performed by one of their own number, though not to the satisfaction of some of the ministers and magistrates then present. Since that time *Mr. Hubbard* observes, that it has been more frequent, for neigbouring Churches to send ministers and delegates, to act, or join in the service. This *lay* ordination is approved by the Cambridge Platform—Chap. 9.

"No sermon was allowed to be preached, on an ordination occasion.—When this part of service was introduced, the minister preached his own ordination sermon. The younger Mr. Higginson did this at Salem, 1660.—But many, after this, were separated to the work of the ministry, *without preaching;* and the sermon was said to be an innovation upon the practice of the first settlers.

"In addition to the above statements, it may be further mentioned, that in the settlement of new towns, or in the formation of new societies, it has been a frequent, if not a general practice, to postpone the imbodying of churches till the day, or about the time, of the ordination of the first minister. To instance only in this vicinity—The first church in Needham was imbodied but three days before the ordination of Mr. Townsend—the church in Dover, but three days, before the ordination of Mr. Caryl—The 2d church in Charlestown was imbodied on the day of Mr. Prentis' ordination, and which was also the case with the 3d church in Dorchester, at the installation of Dr. Richmond. A multitude of other cases might be named.—But we confine ourselves *merely* to instances in this vicinity, and which embrace both ancient and modern times. In each of these instances, the letters missive, for calling an ordaining or installing council, could not come from a church, which did not exist, but from the society at large. And yet the right of these councils, to ordain and install, has never been questioned."

But even when by law the church had the exclusive right of election of a minister, ancient usage was not so uniform as many suppose. The following extracts and minutes, from the proprietors' records of the town of Dedham, shew that those who paid the minister, occasionally at least, exercised their natural rights in the election.

"The 4th of Jan. 1685.—For as much as at the first in one consideration respecting the calling of the Rev. Mr. Bowles, to help us in our low estate, by the good hand of God, we were encouraged by the general agreement amongst ourselves and the solemn advice of many of the reverend elders to call the Rev. Mr. Bowles to preach with us, which being obtained, for which we bless God, and having had such a taste of his gifts and abilities and singular labour of love amongst us, and we, by the providence of God, having an opportunity for our town to be together we thought meet to discuss the matter respecting calling the Rev. Mr. Bowles, in order to a full settlement with us in the work of Christ in the ministry; and it being considered whether the church should not proceed, it is answered by the present assembly, consisting of the church and town, and therefore now they will act together as one, with all due respect to the church of Christ in Dedham. We the present assembly do hereby declare, that it is our earnest desire, request and call to the Rev. Mr. Bowles to settle with us in Dedham as above said."

"This was voted in the affirmative no man dissenting from it."

Here follow the names of the committee chosen to present this vote to Mr. Bowles.

It appears from the same records, that in an invitation given to Mr. Pierpoint, the congregation met and gave the call, and the church about two months afterwards voted "to renew that call formerly given to Mr. Pierpoint by the congregation."

In the settlement of the Rev. Mr. Belcher, the third minister of Dedham, the vote of the church is as follows; "Dec. 4, 1692, the inhabitants of Dedham having given a call to Mr. Joseph Belcher, now the church do vote an unanimous call of the said Mr. Belcher to the office of Pastor and Minister of the church and flock in this place."

On this subject there is a consideration, which ought to have great weight with those, who contend for the controlling power of churches. It is this. The right secured to parishes is a constitutional right, and during the sittings of the late convention for revising the Constitution, among all the wild propositions for amendment, there was none that even proposed an alteration on this subject. So well satisfied were the convention, that the right secured to parishes by the constitution, was a reasonable and proper one to be exercised by them.

THE JEWS.

From Dr. Steinkopff's Letter.

"Many Jews in *Darmstadt*, pay a remarkable attention to the New Testament. I conversed with several who were persons of property, and who appear truly concerned for the salvation of their souls.

"The Hebrew Testament is eagerly read by *Frankfort* Jews. Many are favourable to Christianity. Some have been baptised. I have conversed with several gentlemen, respecting the New Testament in the Hebrew-German: they all agree in the propriety of its circulation, and expect much good from it.

"Having been informed that many Jews at *Leipsic*, had anxiously inquired after the Hebrew New Testament, I promised to apply to the Parent Committee in London for a supply of them."

FILIAL DUTY.

Among the American Indians, one of the first lessons they inculcate on their children, is duty to their parents and respect to old age; and there is not among the most civilized nations any people who more strictly observe the duty of filial obedience. A father need only say, in the presence of his children, "I want such a thing done; I want one of my children to go upon such an errand; let me see who is the *good* child that will do it." This word *good* operates like magic, and the children immediately vie with each other to comply with the wishes of their parent. If a father sees an old decrepid man or woman pass by, led along by a child, he will draw the attention of his own children to the object by saying, "What a *good* child that must be, which pays such attention to the aged! That child indeed looks forward to the time when it will likewise be old!" Or he will say, "May the Great Spirit, who looks upon him, grant this child a long life!" [*Percy Anecdotes.*

The following fragment was lately handed us for insertion.

The name "LORD," is found 6062 times in the Old Testament. The name GOD is found 2725 times. The name "JESUS," occurs 925 times in the New Testament. The name 'CHRIST,' 555 times. The word "Selah," is met with 74 times in the Bible. The word "Eternity," but once.—The double asseveration, "verily, verily," is to be seen 25 times in John's Gospel, and no where else. There are 314 interrogations (?) in Job. The phrase "and God said," occurs 10 times in the chapter of Genesis. The names "Jesus" and "Christ," are neither of them in the 3d Epistle of John. The word "*Fore-ordained*," is mentioned but once in the whole Bible; 1 Peter, i. 20. The word "*Perseverance*," is mentioned but once in the Bible—Eph. vi. 18.

The word "*Atonement*," is mentioned but once in the New Testament. The word "*Election*," is mentioned but six times in the Scriptures. There is no mention made in the Scriptures of "*Adam's Fall*," "*Original Sin*," nor "*The Covenant of Grace*." The words "*Eternal Life*" are not mentioned from the first chapter of Genesis to the last chapter of Malachi. The words "*Everlasting Life*" are mentioned but once in the Old Testament—Daniel, xii. 2. The word "*Predestination*" is not once mentioned in the Bible. The word "*Predestinate*" is mentioned twice, and twice the word "*Predestinated* is mentioned.

Detroit, Sept. 7.

Mineralogical fact.—The party which recently repaired to Chicago to form the treaty with the Indians, discovered one of the most remarkable mineralogical facts which has been known in our country. There is in the bed of the *Au Plein*, and within about forty rods of its junction with the *Kankakee*, a large black walnut tree, *in a perfect state of petrifaction*. "The tree, as it lies in the river, measures about fifty one feet; but this is not its whole length, for a part of it is covered by the bank. It is from two feet and a half to three feet in diameter. The tree is divested of its branches, but both the bark and the wood of the trunk are entirely converted into stone. Iron pyrites and crystals of quartz are evidently distinguishable in this petrified substance. The tree itself is in the bed of the river, and the rocky bottom of the stream is formed upon it. Some of the rocks, which rested upon the tree, were taken up. They were a species of the latest sand stone. No other petrifactions were discovered in the vicinity; nor did there appear to be any quality of the water which produced this remarkable result.

"Large specimens of this tree have been brought to this city, and will be deposited among the various collections in the county.

"We understand that Mr. Schoolcraft, who accompanied Gov. Cass, and who has remained at Chicago for a few days, has collected all the facts which could be ascertained, and which could reflect light upon this interesting subject. His mineralogical and geological acquirements are well known, and there are few men in our country who are more competent than he is to pursue such an investigation.—The scientific world may expect from him an able and interesting memoir."

"REASON IN MADNESS."

It is reported, that a man in Bedford made these observations:—"We that are locked up here, are only called mad, because our madness does not happen to agree with that of the rest of the world. Every body thinks his neighbour mad, if his pursuits happen to be opposite to his own. His neighbor thinks the same of him—but then these two kinds of madness do not interfere with each other.—Now and then, there comes an eccentric man, who taking a just view of things, thinks them all mad—him they catch and lock up here. That's my case."

"He who has dominion over an acre, and rescues it from barrenness, and covers it with a smiling harvest, has more of virtuous self-applause, than the conqueror of territories, waste and desolate. The culture of the earth savors of filial affection. It is our bounteous mother: it affords us nourishment, shelter and shade—fertile streams—fragrant showers—and refreshing fruit. We should love it for the sake of the dead.—A beautiful plant, a luxurious vine, may suggest to a poetical mind the spirit of departed beauty, putting forth again from the earth, where its form was inurned."

TRACTS.

☞ The piece called "*Objections to Unitarian Christianity considered*," which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. It makes a tract of 18 pages. Those persons who feel interested in the diffusion, of what we deem correct views of Christianity, are informed that any number of copies of this tract, from 25 to 1000, may be obtained at the office of the Christian Register, at the rate of one cent a tract, or one dollar a hundred.

Removal.

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.
Oct. 5.

THE Unitarian Miscellany and Christian Monitor, No. 9—for Sept 1821, is just received by *Cummings & Hilliard*, No 1, Cornhill.
Also, just received a new and cheap edition of Conversations on Natural Philosophy, by the author of conversations on Chemistry, &c. &c.
Oct. 12.

OLIVER EVERETT, No. 6, Court Street, has just received the Unitarian Miscellany and Christian Monitor, No. 9.—for Sept. 1821.
Also just received the Fourth and Fifth Letters to the Rev. *Samuel Miller*, D. D. on his charges against Unitarianism.

LITERARY NOTICE.—*Wells & Lilly* will shortly publish,
VALERIUS, a Roman story, from the Edinburgh edition. Oct. 12.

AMERICAN GOODS.

DEXTER TIFFANY & Co. No. 35, Broad Street, have for sale a complete assortment of Cotton and Woollen Goods, from the best manufactories.
Oct. 12.

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